

The Accomplishments of 3 Negroes in Africa

By D. P. CUSHING

BOSTON, Mass.—Dr. Aaron M. McMillan, of Omaha, Neb., Negro physician serving under the American Board of Commissioners for Foreign Missions, in Galangue, Angola, West Africa, has killed his lion.

On a brief vacation—for even a missionary has to have a vacation—in company with three other doctors, McMillan shot a lion with a great mane and measuring 11 feet from nose to tip of his tail. Much choice game was seen, including zebra and kudu. McMillan is building a small hospital in Galangue, the only one in that whole section, and his skill prevented this year the usual epidemic of pneumonia.

First going to Portugal and learning not only Portuguese, the official tongue of Angola, but earning a Portuguese medical license, Dr. McMillan gained the distinction also of being the first Negro to receive this degree from the Medical University at Lisbon. He was born in Cotton Plant, Ark., and is the son of Mrs. Sarah F. McMillan, formerly of Detroit.

In addition to Portuguese, Dr. McMillan is now acquiring the native tongue, Umbundu. Mrs. McMillan (Willena V. Cooper) is the daughter of Mrs. S. E. Boone of Omaha. Both Dr. and Mrs. McMillan are graduates of Bishop College and Dr. McMillan is also a graduate of Meharry Medical College.

With McMillan at Galangue are two other American Negroes, Rev. Henry C. McDowell of Epes, Ala., and Samuel Bracy Coles of Mobile, Ala. Instead of erecting a new church building, as was planned, Rev. McDowell is trying the experiment of landscaping the site reserved for the church, so the people may gather in the open air for worship as has been their custom from time immemorial. McDowell is also rendering great service in translating the Scriptures in the native tongue.

Rev. McDowell in 1931 received the William E. Harmon award for distinguished achievement among Negroes in the field of religious service. He was born in Alabama, and holds a B.A. and B.D. from Talladega College. Before going

to Africa, he was pastor in Chattanooga, Tenn. Mrs. McDowell (Bessie F. Fonvielle), was born in Goldsboro, N. C., and is the daughter of Mrs. Bessie Fonvielle of Mobile, Ala. Both Mr. and Mrs. McDowell were graduates of Talladega College.

Samuel Coles of Tilden, Ala., the third in this fine trio, specializes in agriculture. Among many other things, he has developed a farm which he called Elombo, some six miles from Galangue, where native boys learn to make the most of the land and at the same time work their way through the school. When Coles returned from his last furlough, the native people turned out with a torchlight procession, a mass meeting, speeches of welcome, and showers of gifts in form of chickens, eggs, potatoes and even pigs. Coles took back with him new varieties of seed which he hopes to introduce, as well as a grist mill, a 16-inch model breaker, several ploughs and a tractor. The Portuguese Government Director of Agriculture often consults with Coles along agricultural lines relating to the native people.

Mrs. Coles (Bertha Terry) comes originally from Talladega, Ala., and is a graduate of Talladega College and Fiske University. Mr. Coles is also a graduate of Talladega College.

The McMillans, McDowell and Coles are all supported by the Negro American Congregational Churches.

Kingsree, S. C. Record
May 11, 1933

Bishop Joseph J. Higgs, Negro, Teaches His Race.

Bishop Joseph J. Higgs, D. D., Negro, who is the founder of the Modern Educational and Religious Bureau, and of the Religious and Missionary Brotherhood, and of the Washington College of Psychology in Washington, D. C., is spending this week here in the interest of his mission work.

The bishop is a graduate of Oxford University, a Negro institution. He has an interesting story to tell of how his father was once owned by Sir Thomas Lipton and amassed a tidy sum of money which the bishop inherited. With this he started his mission and educational work.

The bishop, who is a native of East India, started the work thirty years ago. The creed he offers his people teaches that the South is the natural

home of the Negro and that the southern man is the Negro's friend. Any person who teaches the Negro to the contrary, he points out, is not his friend but his enemy.

He teaches that a natural understanding between the southern people and the Negro has come about through centuries of association each race in its respective place. He points out that the white man 365 years ago brought the Negro from a savage and heathen state to his present status, which has resulted in education, refinement, and a prosperous and desirable citizenship, all of which the Southern Negro owes to the white man's interest in his welfare.

He called attention to the fact that his race has outstripped any dark race in the history of the world in so short a time.

The bishop has been reminding his people that it took the white man 5,000 years to arrive at his present status and the negro must be patient as he builds for a better race.

Here and There Among the Missions.

[FROM VARIOUS CORRESPONDENTS.]

The S.P.G.

At the missionary demonstration at the Albert Hall on May 12 that ended the S.P.G. Week, the chief speaker of interest to West Africa was the Rev. H. St. J. T. Evans, recently back from two years' work on the Gold Coast. He took as his subject "The Attitude of the European to the African," and showed that the latter can only justly be judged in his own environment—which means that the average European should not judge him at all.

As an example of the ease with which African conduct could be misunderstood he cited the case of a Coaster of seven years' standing who complained that his clerk had not yet the manners to salute him when they met in the street. Actually, Mr. Evans said, the clerk was according him the right of a superior to take the first step in acknowledging acquaintance.

He quoted Sir F. G. Guggisberg's testimony of faith in Africans, and said it would be both vain and shameful to deny them the opportunity to develop. There

was no definite colour bar yet in West Africa, but there were danger signs, and leaders would need to be generally missionaries and high officials, and colour prejudice was largely artificial, based on a local public opinion that in its turn was influenced by uncertainty as to the European's own position. He hoped that all visitors to the Coast would try to form their own opinion of what they found, remembering that at

Accra the Prince of Wales had seen no difficulty in receiving Communion from an African priest.

The Bishop of Durham also spoke on racial relationships, dealing rather with the side touched upon in the Emancipation Centenary celebrations, and with the general questions of labour and exploitation.

Church Missionary Society.

At the annual meeting of the Church Missionary Society at the Albert Hall, on May 2, the chief item of West African interest was, of course, the presence on the platform of Bishop and Mrs. John, as mentioned in a previous issue. The meeting was followed on May 3 by a gathering of friends of the Medical Mission Auxiliary at the Central Hall, Westminster, when Dr. J. H. Cook, secretary to the Medical Committee, referred to the help of the Boys' Brigade in regard to the new branch hospital at Maska, near Zaria, and moved that a greeting be sent to the Brigade, at that moment celebrating its jubilee in the Albert Hall.

Lantern slides illustrated the medical work of the society, and among the places shown were Zaria hospital and its new branch at Maska, the new Mary Elms Block of Iyi Enu Hospital, and the Isoko dispensary. Among new work that calls for attention, the report mentions that among lepers in Southern Nigeria, and a medical mission in Yorubaland, preferably starting at Ado Ekiti. For the work among

lepers it is thought that money could be found if personnel were available, but the Yoruba medical mission cannot be started owing to lack of funds.

The Sudan United Mission.

The meeting of the Sudan United Mission, held at the Central Hall, Westminster, on April 27, was not only one of the earliest of the "May" meetings, but also one in which the interest was almost entirely West African.

Mrs. V. E. Veary, who with her husband started the mission to the Gumbai five years ago, gave her experiences of pioneering in Ubangi Shari. The Rev. J. Lowry Maxwell, whose quarter-century of work in Northern Nigeria has made his name familiar to all, showed, by such examples as the work of Prophet Harris in the Ivory Coast and of Miss Veenstra in Nigeria, that the medicine for the "growing pains" of Africa was the "direct and undecorated preaching of the Gospel."

Dr. Stanley Jackson dealt with the diseases, physical and spiritual, of Africa, and agreed with Dr. Aggrey that in place of "the heathen in his blindness" in a well-known hymn one should read "the heathen in his want." It was want—physically of vitamins and medicine, mentally, of knowledge—that had kept African peoples back, and by their hospitals, classes and schools the missions were bringing the people back to health and at the same time avoiding such

complications as those caused by the spread of Islam.

The Methodist Missionary Society.

West Africa was represented at the first Albert Hall meeting of the United Methodist Missionary Society by the Rev. H. Webster, recently home from the Gold Coast, who proved progress by citing various contrasts. Where Stanley, for instance, had crossed Africa from West to East and back without seeing one badge of civilisation, it was now possible to make the journey and spend almost every night at a mission house. Again, a Frenchman once recorded that the African had no idea of self-sacrifice, yet at a single meeting in the Gold Coast £2,975 were contributed for a new church, while the late King Prempeh lived to preside at a district synod meeting. In 30 years the Methodist Church in the Gold Coast alone had grown from a handful of pioneers to 50,000 full members, who supported ten missionaries by their own gifts.

Mrs. Melville Jones completed 45 years' mission service in Nigeria on March 18, a record which is broken by few Europeans anywhere in West Africa.

Missionary Released

After Being Held 6 Weeks On Ellis Island

Africa. She stated that men come from all the civilized countries buy the native women, rear families by them and eventually desert them and that nothing is being done to check this reprehensible practice. Mrs. George and the girls left immediately for her home in Texas.

Mrs. Mary Davis George, a missionary returning from Liberia, West Africa, was released from Ellis Island on Saturday, July 15, after being held by U.S. immigration authorities for six weeks. Mrs. George brought three little African children with her and the authorities thought they might become public charges. They demanded a bond of \$1,000 for the children. Friends tried to come to Mrs. George's rescue and she finally had to appeal to a white friend in her home in Texas who succeeded in securing her release without bond.

Mrs. George appealed for aid from the Lott Carey Foreign Mission Convention, with which she is connected, and from several churches in this city but each one gave some flimsy excuse for not helping her. She had been engaged in missionary work for more than 20 years and is known and respected throughout West Africa.

Mrs. M. O'Day, secretary to Miss Frances Perkins, Secretary of Labor, who was visiting the island a few weeks ago, had a personal interview with Mrs. George and promised to take the matter of her release up with Miss Perkins.

The children are all girls. Maud 19 and Cecelia 16, and Zerela 4) were brought here to be educated and later returned to the mission field to aid their people. All of them speak English fluently.

Mrs. George, who plans to do a great deal of lecturing on Africa while here, states that the slave markets are still doing business in